The Bombay Guardian.

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WEEKLY REVIEW.

—The despatch of H. E. Sir Robert Napier received a few days ago, speaks in terms of warm and unmixt commendation of Colonel Phayre's services, and thus disposes of the ill-advised and injurious criticisms that have been made in connection with his name.

—A negro is now Lieutenant Governor of Louisiana. The Radicals rejoice in the humiliation to which they have subjected the former slave-holders. Meanwhile the blacks in the State of New York remain, as they have always been, without the right of voting. A greater anomaly than this was never witnessed.

—It is announced that the Secretary of State for India has ruled that missionaries are to be held *ipso facto* ineligible to appointments in the Government Educational Department. We do not consider it any hardship to missionaries that they should be excluded from that Department; we have no desire to see any of them that are fitted for Mission work renouncing it. At the same time, the position thus taken up by the Secretary of State does not seem to us defensible. Why should the aid of missionaries be welcomed in the Syndicates and Senates of the Indian Universities, if they are to be singled out for exclusion from employment in the Educational Department?

We learn from Belgaum that within the last few months five adult Natives have come out and openly professed their faith, in connection with the London Society's Mission. Two Native brethren have just been advanced to the ministry, one as pastor of the Canarese Church at Belgaum, the other at Beil Hongul.

The Report of the Sharanpur Orphanage just published, is satisfactory. The debt has been reduced from Rs. 1,962 to Rs. 695, and since the publication of the Report it has been entirely cleared off, chiefly through the liberality of a friend. Much is due to the kind efforts of the Hon. Secretary, E. D. Stead Esq. There are 65 inmates in the Orphanage. The Industrial Institution seems to be highly successful. Nine boys from the Orphanage are receiving a superior education with a view to future usefulness as Christian schoolmasters and evangelists. The institution is under the care of the Rev. C. S. Cooke.

The home papers tell us that on June 29 a deputation from the English Church Union presented to the Archbishop of Canterbury an address, signed by over 20,000 lay and clerical communicants of the Church of England, and renouncing "all Christian communication with Dr. Colenso until such time as he shall repent of his errors." The archbishop, in reply, said his sympathies were entirely with those who repudiate the doctrines of Dr. Colenso, and who have done their best to "check the mischief."

The course pursued by these communicants is, in our opinion, most Scriptural. The Apostolic Epistles point out clearly the duty of Christians to renounce the fellowship of those who persist in denying the essentials of Christianity. They are commanded to withdraw from such. Doubtless an overwhelming majority of the communicants of the Church of England would disclaim all fellowship with one who holds that Christ erred; yet he is maintained as a Bishop, a spiritual overseer in the Church of England by the mere fiat of a minister who may be a believer or an unbeliever. What an anomaly!

The Mail of the last week brought the resignation of the Bishop of Bombay. His medical advisers having forbid his returning to India, he on the 11th of June sent in his resignation. In a letter to the English Clergy of this Diocese, he says.

"You will easily believe how much there is in the retrospect of more than fifteen years of duty in India, of which I could wish that it were other than it has been, and for which now, while I ask your indulgence, I can only look to the One All-atoning Propitiation. At the same time I believe I can say, and do say with thankfulness, that I am not aware of any great principle on which I have acted, which I now would change. My main desire has been to aid you faithfully to teach and preach Jesus Christ, and to encourage nothing which would not harmonize with the simplicity of His Holy Gospel.

"Accept, my dear Brethren—Chaplains, Missionaries, and others—my cordial acknowledgments of your many claims on my regard. Few can know, as I have done, the large amount of labour which most of you have to discharge; nor can any one be more aware than myself of the demand which is made on you for patient continuance in well doing. Not a few of you stand moreover much alone, and often feel the want of sympathy. I remember these things, and commend you to the Chief Shepherd. He is never far from any one of you; and if His love fill your hearts, your yoke will be easy, and your burden light."

Sir Stafford Northcote has offered the see to the Rev. H. Douglas, son of Lord H. Douglas, the Dean of Capetown.

The Report of the Free Church of Scotland's Mission at Poona, informs us that there are 800 pupils in the schools of the Mission, the majority of these being in the large Anglo-Vernacular Institution.

"We regret to state that we have only one male native Christian on our whole staff of Teachers—Vernacular and Anglo-Vernacular—nor in any respect are we even moderately equipped with an efficient Native Christian Staff. This state of things is much to be deplored; and seeing we are not having them raised up in the Institution itself, or through any instrumentality employed by us at present, it is plain that something special must be done to secure a sufficient staff of native Christian agents.

"We might, by offering large salaries, have agents drawn from other mission stations; but as this could only be done by robbing others, and would not be very honorable to ourselves, we purpose, if possible, to train the children of Christian parents amongst us for all departments of mission work. To accomplish this we believe it necessary to found a Boys' Boarding School or College, which should be under the immediate and constant superintendence of a European Missionary. We require to have the children in a Boarding School, that they may be completely under our influence and control, and we require to provide them with every thing, for their parents as a rule are the poorest of the poor."

The Girls' Boarding School and Orphanage is said to be the most satisfactory department of the Mission work.—Four persons were received to the church last year. The number of communicants is said to be 66. The Report says:

"The Kirk Session suspended five members for very bad behaviour during the year. Some of them have since been received into the bosom of the S. P. G., and one became one of their agents. It seems to us a matter for regret that Missionaries of one Society should receive converts from another without previous communication with those who have had the pastoral care of them."

Out-door meetings and discussions have been held in the camp and in the city.

We learn from the Report of the Gujarat Tract and Book Society that 44,000 copies of tracts and books were printed last year besides 12,700 for the Vernacular Education Society. Two new publications are mentioned, Padmala and Jainism.

"The former consists of a collection of poetical pieces on religious subjects, by Native Christians. The poetry could not perhaps bear very severe criticism; but as the production of native minds it is adapted to the popular taste, and is fitted to be useful. The tract "Jainism," as the name implies, is addressed to the followers of that religion. In the Society's list of books, there was previously only one—the tract on Mercy—specially intended for Jainas; and it is occupied with one phase of their system, namely, their mistaken views relative to the sin of destroying animal life. The new tract takes up different grounds. It dwells, principally on the evidence for the existence of the Creator, with the view of refuting the atheistical doctrine on which Jainism is based."

The work of Colportage has been carried on with increased vigor. The sales in the Gogo district amounted to Rs. 552. The Rev. Mr. Wells writes:

"It is certainly a great boon to the country that such a Society has been established and continues to dispense its blessings in the shape of a remarkably cheap and instructive literature—a literature, I may observe for the benefit of contributors to our funds, containing much valuable secular information as well as religious instruction.

"These newly instructed readers must have their appetite supplied somehow, and great must be the moral injury to those who devour the trashy and prurient matter exposed for sale in gaudy covers in the native bazars and melas; and woe be to the office-bearers and subscribers of our Tract Society, if by want of interest or zeal in the promotion of the general welfare of the people among whom we live and the dissemination of Christian Truth among them, we substitute no better mental food."

Khasiwadi is the name of a Christian village near Borsud, the residence of converts connected with the Irish Presbyterian Mis-

sion. The village consists of four rows of brick houses, with a travelers' rest-house in the centre. The Christian settlers number 130. Many of them are weavers by trade; others are cultivators; all support themselves. The women are taught plain and fancy needle work. We take the following notice from a Report which has just reached us:

"The village contrasts very favourably with the generality of native villages in the matters of cleanliness, cheerfulness, and harmony. It has a good well of its own near the Choro and in the shadow of a large banyan tree. This old tree, by the way, has grown famous in the history of the Mission from its casting its grateful shade over the tents of the honoured early Missionaries before a bungalow was erected, and from the circumstance of Mr. Taylor baptising two converts beneath its branches, whilst hundreds of wicked tongues vented their determined vengeance against him, and hundreds of naked swords stood eager to drink his blood.

Speaking of the *temporal* benefits that have accrued to the converts, the Report says:

"Very many from their becoming Christians have risen in the social scale, and from being despised and despisable have become worthy of trust and honour. Some, too, who by embracing Christianity lost all their patrimony and just rights have become as well off for worldly goods as they were at first. Many things combine to improve a Convert's position, especially if he be poor. He is freed entirely from the claims of Caste, which is utterly ignored among the Christians, and from the not unfrequent demands of the priest. He has no caste feasts at births, deaths, or marriages, nor votive offerings to drain his purse or sink him in debt. On the other hand, he is taught to think and act for himself, and unless at the call of poverty or of love, to reap the full benefit of his own earnings; and he is placed in circumstances favourable alike to mental and moral developement. In the early days of the Mission and after the present Colony was planted it was *hoped* that the Colony would become self-supporting. That hope has long since been realised. It has been more than realised, for in addition to its being self-supporting it has cleared off almost all the debts incurred in its infancy and is in the habit of contributing in a laudable manner for the extension of Christ's Kingdom in this Godless land."

Two adults were baptized last year. Five new families came in from distant villages to reside among the Christians. Four families left for the similar settlement near Ahmedabad, an offshoot from this. The Rev. Geo. T. Rea is the resident missionary at Borsud.

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THE PRARTHANA SAMAJ.

We are indebted to a writer in 'the *Mitrodaya* for an interesting notice of 'a sermon' delivered to the "Prarthana Samaj" by Mr. M. G. Ranade. The adhesion of this 'acknowledged head of the College Alumni and brightest jewel of the Bombay University' to the Samaj is viewed by this writer as a matter of great congratulation, an event full of promise. It appears that for some time the attendance at the meetings of this theistic association, has been very scanty. The announcement that Mr. Ranade was to occupy the pulpit drew College students and others in such numbers that the place was too strait for them. If we may accept the opinion of this correspondent, the cause of the declining influence of the Prarthana Samaj, was the antagonism of its members to revealed religions, especially Hinduism; they had entered upon a war for which they were ill-prepared; they must have become aware of this, and have resolved upon a new line of tactics; and the summoning of Mr. Ranade was virtually a confession of their past error and the inauguration of a new system of things.

"Humility is the best of virtues that could adorn a God-fearing, moral being; and this coupled with the conciliatory mood that sad experience with its inexorable severity has forced upon them, cannot fail to stand them in good need; and if they ever hope to increase their number to any appreciable extent, their present conduct is the one best calculated to assist them in gaining their object. As a matter of fact, many visitors of the Samaj whose minds in former times were often shocked and whose feelings were very badly offended at the ribald and irreverent allusions made to the religions of others—thus doing extreme violence to the most sacred and well cherished convictions of their souls—now attend the meetings with less misgivings and easier minds, and look upon the Samaj with benigner eyes, and from the bottom of their hearts wish it all success, joy and prosperity. May the fountain of all wisdom give them courage and strength to walk steadfastly in this path thus newly chalked out by themselves, and self-diffidence enough religiously to abstain from uttering even a single syllable repugnant to the feelings of others alien to them in their ideas and convictions, and who, though perhaps less favored, are none the less the children of the same common father—and as such have as unalienated and strong a claim to all the rights and privileges of Human beings"

Our Reformers are here exhorted to pursue a course as different from the one which they had marked out for themselves, as that which Pegasus was condemned to when he lost the use of his wings. They are henceforth 'to abstain from uttering a single syllable repugnant to the feelings of others.' The free expression of their convictions has emptied their place of meeting; those whom they were to convert and elevate have punished them for their unpalatable strictures, by standing aloof from them; it is evident that they have made a great mistake; the work of reformation is not to be carried on by protesting against the errors of their countrymen; a better way, though truly a marvellous way, is pointed out to them; they are henceforth 'religiously to abstain from uttering even a single syllable repugnant to the feelings of others alien to them in their ideas and convictions.' Truly this is a notable discovery, and we give it such publicity as we can that Reformers throughout India may have the benefit of it. This is a method that was never dreamt of by Reformers of other days and other lands, and if it had been followed a vast amount of suffering would have been spared them.

What will the leaders of the Prarthana Samaj say to this proposition? They have openly committed themselves to the belief that idolatry is wrong and that it is degrading and prejudicial to the community that practises it; and further that the true God is unworthily represented if not dishonored by the reputed avatars and countless deities of the Hindoos. Are they to suppress these convictions? If so, what vocation will be left to them? If they are to have no tenets but such as are reconcilable with Hinduism, they may as well retreat into private life, give up the title of Reformers, and go through such penances as the Brahmins may prescribe.

But if the advice given by the correspondent of the *Mitrodaya* (who acknowledges himself a regular attendant of the Prarthana Samaj meetings) is to be taken as an index of the state of mind generally existing in the Native community, even in the educated portion of it, (and this is what is intimated), then is the outlook which it affords a very melancholy one. The most bigoted Brahmin could not go farther than this. Hereditary creeds are invested by it with an inviolable sanctity. We shall have nothing to do with truth that militates against these. We care nothing for truth *per se;* we care nothing for the interests of humanity; our one concern is that nothing shall be said disparaging to the honor of those from whom we have received our religious systems. The plea amounts to this. Say nothing to wound my feelings. I shall be glad to get light, only I will not allow that I have hitherto been in darkness. I am determined to undergo no humiliation, no, not the slightest, in the pursuit of truth. All truth, however important, however necessary for me and my countrymen, all truth that demands this sacrifice, I reject.

Missionaries are well acquainted with the existence of such a state of mind. If they could only manage to find a Gospel that would leave intact the complacency that Hindoos, Parsees and Mahomedans have in their own systems, their fathers and themselves, they would be readily listened to. If they would only preach a Christ who would give the right hand of fellowship to Mahomed, Zoroaster and Shiva, they would be welcomed. But having only a Gospel that is uncompromising in its testimony concerning man and God, a Gospel that has in every age brought down the hostility of the world upon its advocates, they can only preach, pray and suffer.

Will our theistic friends who have no revelation, no commission from on high, no sublime promises to animate and sustain, will they maintain their conflict with the religious and caste prejudices of their countrymen?

THE IRISH CHUCH AND ENGLISH STATESMEN

The Bishop of Oxford took part in the debate on the Irish Church Bill in the House of Lords, June 26th.

"He maintained that to confiscate the property of the Irish Church, which was still the Church of St. Patrick, would, besides being most unjust to the 700,000 Protestant souls, be unjust to the Irish Church itself, and would be to allot the penalty before allotting the blame—blame which, when the accounts were fairly cast up, would be found to attach first of all to the English Government, which had, as Boulter, Spenser, and Swift proved, made the Irish Church the meanest instrument of our misrule. He urged, finally, the rejection of this measure, as what might be, he would repeat, represented as an attempt to buy off assassins; as unfair, since it made the Irish Church the State's whipping-boy; as inexpedient and ungrateful, since it would deprive Ireland of the most intelligent and energetic of the community; and as a scheme which would, in deference to the sentimental grievance which persons felt at the possession of property by their neighbours, endanger the highest religious and political interests of the country."

As our readers well know, we believe that the Church of Christ is much purer, stronger and happier when not in alliance with the State. When a Church has long been thus allied, it is not easy to bring about her disestablishment so that no evils shall follow in its train. The true way of bringing it about is for the Church to rise to a persuasion that a State alliance is more a hindrance than an aid, and to resolve to sacrifice the supposed benefits of it. The emancipating act should properly come from the Church, as it was in the case of the Free Church of Scotland. In such a case the renouncing body, having first counted the cost, is prepared to encounter the various disabilities, losses, difficulties and inconveniences of the new condition. The Church retires from what she believes was a false condition, and has a lively faith that the presence of her only true Lord Jesus Christ

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will be found compensatory of all privations.

But when a Church has not risen to such a conviction and retains in full force a lively appreciation of the value of a State alliance, the rupture is effected with many unhappy results. The disestablished clergy and laity feel that a grievous injustice is done to them. That which has always been regarded as theirs, now taken away from them, the spoliators not being quite sure what they will do with it; taken away from them without their consent; in the face of their earnest protestation. It is not likely that the body thus dispossessed, will abandon their patrimony with a genial purpose to make the best of matters, with a forgiving and a reconciled spirit. Rather will they be likely to carry with them a good deal of acrimony, a disposition to brood upon their wrongs. We should expect that their loyalty would be very strongly tested by the measure. It is one thing for a young man to make up his mind to be no longer dependent on his father's kindness, and go forth to make his fortune in the world, and another thing to be thrust out of his father's house without deference to his own choice in the matter. He would feel the latter to be a hard case; especially, if he was told that his presence was not agreeable to some of the neighbours, and his expulsion was a stroke of policy intended to propitiate those refractory neighbours.

It is admitted that if it had not been for Fenianism in 1867 we would not have heard of the Irish Church Bill in 1868. The politicians who are discovering so many admirable arguments for the disestablishment, would not have thought of these, if it had not been for the Fenian alarms of last year. Now we do not think that the Fenians who have themselves so wretchedly conspicuous, ever cared much about the Irish Church, that they were much influenced by that grievance. The Church of Rome in Ireland is never unmindful of its one great mission, which is to bring Ireland as much as possible, politically and religiously, under the authority of the Pope of Rome. This is the one unslumbering dream of the priesthood; and the Irish people will never be allowed to remain without the conviction that Ireland is oppressed and down-trodden of England until the Romanists have all things their own way. The miseries of Ireland are created by the Romish Church, and the people are taught to hold England accountable for them.

We fully admit that the spiritual influence of the Irish Church has been seriously thwarted by her alliance with the State, her enjoyment of ample endowments, and the necessity laid upon Romanists to contribute to her support. But we do not like that any thing so contemptible as the Fenian movement should have the credit of bringing about such a result as that of the manumission of the Irish Church from State alliance. We would have had this brought about by the Christian feeling of the clergy and laity in that church. Then we should expect a happier issue from it, than when it is simply the result of a political expediency of no very exalted character. We fear that posterity will say that fright had something to do with the eagerness now shown by our statesmen to cast off the vessel which they have hitherto contentedly had in view.

We fear that the fact that many of the High Church and Ritualistic party are acceding so readily to the proposed measure, will make it more difficult for the Evangelicals to acquiesce in it. What may be exactly the reason for the High Church readiness, we do not pretend to state. With some, it is doubtless owing to the fact that they sympathize more with the church of Rome than with the church of England and imagine that the position of the former church will be improved by it. But this we hold to be a great mistake. Rome is stronger without her present grievance than she will be with it. We have but to look across the Atlantic, to see how ill it fares with the Church of Rome where all Churches are voluntary. *

With all that is unfavorable in the circumstances under which this divorce is taking place, we still think that eventually it will be for the good of the rejected Church. We see no ground for the Bishop of Oxford's fear, 'that it will deprive Ireland of the most intelligent and energetic class of the community.'

We do not read history as those do who see in the adoption of Christianity by Constantine, the ascent of the Church to great glory and honor; but rather as they do who date from this period the spiritual impoverishment and enfeeblement of the Church. And we are persuaded that it will be a happy day for the Episcopal Church of England when she has nothing to rely upon but the piety of her members and ministers, the purity of her discipline, the guidance of the Holy Spirit, the all-sufficiency of Christ.

HOMILIES FOR THE TIMES.—XXXVIII.

"*I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them as thou hast loved me.*" John xvii. 23.

The world is pleased to interest itself very much just now in the character of Christ. They whose vocation it is to think for it, are industriously seeking to exhibit the character of Christ in a way that shall be satisfying to the public and creditable to their own superior sagacity. The wisdom of this age has dissipated a great many errors of past days; the legacies of the past in matters of science have been found so saturated with error, that we are almost ready to doubt if science had any existence before our day. We have got a new heaven and a new earth; all things are become new under the transforming power of our astronomical, geographical, geological and other discoveries. We have even found it necessary to re-write Ancient History, reducing records to legends, legends to myths, and myths to sedimentary truth, until the historians of antiquity know themselves or the world they lived in, no longer. Such being the exalted character of the functions of this age, what wonder that Christianity and Christ should be subjected to the fiery glance of the incarnate Wisdom of this age; what wonder that the Gospel should be thrown into the alembic of our criticism, and made to yield a Christ that none of our fathers knew?

But how should Christians be affected by this curiosity regarding Christ which the world is now displaying? As they see one after another of our wise men, attempting to solve the problem of the Christ in history, and to invent a Jesus of Nazareth that should account for the mighty influences that have gone abroad from Nazareth into all the world and into all time, shall there not be kindled in them a new sense of their obligation to show the world the true Christ? When word was brought to Jesus that some Greeks were desirous of seeing him, he heard in this word the great summons of the Gentiles, and replied, I, if I be lifted up, will draw all men unto me. So we may hear the voice of a restless and unsatisfied humanity speaking to us in the Christ-regarding curiosity of this age, and saying, 'Give us to see your Jesus. We hear that Jesus when he went away said, I am no more in the world but these are in the world; seeming thus to refer us to you as to those who were fully commissioned to carry on his life and show him to us as he is. Why do you make us so long to doubt? Be what Christ bids you to be and solve all our difficulties. So reveal to us the true Christ that conviction shall take hold upon us and our consciences be constrained to say, Ecce Homo, Ecce Deus.'

If such an appeal comes not from earth it certainly comes from heaven. Christ lays upon us an obligation which if we obey it shall issue in the world's recognition of Christ as the Sent of God, the Saviour of mankind, raising the sinners who believe upon him to the same exalted place in the love of God that he himself occupies. "I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

What Christ prays for in these words is not, primarily and directly, the union of his people, but rather the perfecting of their union to himself; the inevitable fruit of this would be their perfect union one to another. And it is utterly vain to seek for any thing like a true union of Christians, as long as they are not individually entering more deeply into the mystery (it should not be a mystery) of their own union with Christ. Individually; for this prayer cannot be fulfilled by any mass movement of the church; I must take it home to myself and act as though all depended on me; you must do the same; our neighbour must do it; but you and I must do it even though no one else should have a heart wise enough to embark in the sublime enterprize.

This is the mediation we now want. Not mediators in heaven; not saints in heaven's light pleading for saints in our half-light, and trying to get us linked on to the throne of God and of the Lamb, as though they could lift the massive chain reaching from earth to heaven; ah, quickly would it drag them to earth. But saints in light on the earth, mediating between Christ and the dark world by giving him to dwell in us and walk in us.

"I in them." Now bear in mind that Christ knows this nature, yours and mine; knows what our fellow-men know not; what we know not even. He knows all the fearful proclivity to evil that belongs to it. He is the last one in the world to deceive himself with regard to its degradation. Yet you see what his arrangement is. He has not arranged to meet the wants of this age, by sending angels trained in heaven to represent him, to unfold his character to the men of this gene-

* The *Union Review*, said to be the organ of Dr. Pusey, says: "Let the Establishment be endowed, with some of its surplus revenues handed over to the Irish Roman Church. Where Establishmentarians are few, let buildings and property be freely given up to the Roman Catholics. So let the latter be publicly endowed likewise. Let a certain number of the bishops of each portion of the church be made peers of Parliament and sit in the House of Lords. Though some of the Roman Catholic authorities have declined a similar proposition, we have good reason for knowing that this would in due time be generally considered and accepted. Thus the seed might be now sown of peace and amity—to bring forth good fruit—even external re-union amongst members of the one family, in the future."

ration. The one glory which he intends to secure for himself in this world, is the glory of so redeeming sinful souls as that his own sinless self shall be revealed in them, and all the Godhead in him. Do you start back appalled from the thought of so vast a revolution in your moral being? This shows that you are under the influence of a great heresy; you imagine that the soul must sanctify itself, that it has a little strength for this, but that its power is very limited. Here are a number of odious heresies all in one. 'Have I been so long a time with you and yet hast thou not known me?' I am thy Redeemer. Redeeming power is not in thee, either much or little. I am the potter, thou art the clay. I have formed thee for myself. According to thy faith it shall be unto thee. Is it but a little of my grace, my sanctifying power thou hast faith for? A little thou shalt have. But I caution thee to learn thy own ineptitude and the curse of sin till nothing less than the fulness of my recreating presence shall content thee. That in thee which forbids thee largely to believe is not modesty or humility, but skulking sins that fear to be banished from their comfortable corners. I have drawn thee by the sorrows of my cross that I might crucify thy old nature, and avenge myself on my enemies by presenting myself to them in thee. I have bought thee with a price, and what restrains me that I should not enter into full possession? Art thou in concert with my enemies that thou postponest by unbelief the hour when they shall find me fully present in thee, living my old life of meekness and beneficence, long suffering and self-denial, love and wisdom, truth and holiness?

Notes from an Interleaved Bible.

Palsm xxxv. 17 &c. What the Psalmist is so solicitous about is vindication. That God should publicly make known his mind in the matters between the Psalmist and his enemies, and not allow it to be thought that their lies were his truth.—'Judge me according to thy righteousness;' this was the cry of Job. There are good reasons for the delayed judgment. Both the good and the evil must have scope for fullest development.

22. Thou hast seen O Lord. In the midst of the seven churches, Christ answers, I know thy works and thy tribulation.

25. They said this at Calvary. The servant is not greater than his Lord. There is no greater promise than that made 'to him that waiteth for him.'

36. There is a day, at all events, when Christ shall confess his servants before the angels. Can we endure till then?

37. Let them shout for joy that favor my righteous cause. The deepest anxiety of Christ in Gethsemane and at Calvary, was for the faith of his people, that they should not abandon their confidence in him. The death of their faith was something more terrible than his own death on the cross.

Without regarding this Psalm as strictly Messianic, one may remark that the Psalmist was so dealt with that the record of his experiences should remarkably suggest the trials of the Redeemer.

xxxvi. Men who know not experimentally the restraining influence of a knowledge of the true God, declare that religious motives are not necessary to make men moral; that morality can flourish without religion. They that know God know how erroneous is this opinion, know that man's deceitful heart is a poor safe-guard and guide. The renunciation of the doctrine of future punishment in our times is beginning to bear disastrous fruits, and will do so more and more. When law-breakers sit down to revise the Penal Code, we know in what direction will be the changes.

2. Self-flattery and the fear of God cannot reign together. One must give way. The fear of God brings in the word of God against the word of our imagination.

3. In our day, many have left off to be wise and to do good; they are not seen in the Christian congregation; they no longer contribute to Christian institutions; instead of the Bible, rationalistic books and novels are found on their table.

4. He abhorreth not evil. He considers it the characteristic of a narrow mind to abhor any thing. He shows the largeness of his views by endeavoring to find excellence and beauty in any thing that the Christian conscience has been acustomed to condemn. Ancient mythology, modern idolatry, all forms of heterodoxy, the extravagances of philosophy (falsely so called) all find in him an apologist. The critic would think his vocation at an end, if he were required to abhor what the Bible denounces as evil. To which of our churches does Christ now address the commendation, Thou canst not bear them that are evil; this thou hast, that thou hatest the doctrines of the Nicolaitanes, which I also hate. That charity is not heaven-descended which has fellowship with the unfruitful works of darkness.

5. The mercy and faithfulness of God are both omnipresent and one does not exclude the other. That only is mercy which faithfulness sanctions. Happily there has been since the beginning a Lamb slain between God and man, so that God might be just and the Justifier of him that believeth.

Epitome of News.

SATURDAY, July 25, 1868.

—The English Mail of July 3rd arrived last evening. *Overland Mail*: "The Liberals of Greenwich have determined to elect Mr. Gladstone as their member, irrespective of his return by any other constituency.

Mr. G. O. Trevelyan has offered himself as a candidate for the Border Burghs.

A great Orange demonstration has been held at Lisburn.

The French Government is said to be very anxious about the coming elections.

Several public meetings have lately been held in Paris under the new law.

The Pope has summoned a general council of the Roman Catholic Church to meet in the Vatican on December 8,1869.

A statue to Luther at Worms has been unveiled with great ceremony in the presence of the King of Prussia and other German princes. Queen Victoria sent a telegram expressing her congratulations on the event.

The recent Papal allocution has caused much irritation in Austria. The Vienna Common Council have protested against it as an interference with the laws of their country, and call upon the Government to vigorously resist Papal encroachments.

The Cobden Memorial Statue in Camden Town has been unveiled. The statue is of Sicilian marble, nine feet in height, standing upon an emblematically carved pedestal of Portland stone fifteen feet in height. With the foundation and steps of granite the total height is some twenty-seven feet. The likeness of Mr. Cobden appears to be highly successful, and at the suggestion of Mrs. Cobden her late husband has been represented in his favourite attitude when speaking.

At the Wandsworth police-court on July 1, Mr. Ingham gave a decision framed on the model of the celebrated judgment of Solomon A lady and a gentleman disputed the possession of a parrot. The parrot was brought into court and handed to each of them in turn. It pecked at the gentleman, and showed signs of affection for the lady; so Mr. Ingham ordered it to be given up to the lady, and she carred it away in triumph.

A coin of the Emperor Gallienus was dug up a week or two ago at Winchester.

At the British Museum the inscription and fragments of the late consignment from Ephesus are unpacked and are much approved. The incriptions are chiefly of the Roman emperors, and in Greek.

Among the Assyrian tablets at the British Museum have been discovered records of earthquakes. These are not supposed to have been recorded for any scientific purposes, but as annals of omen and augury, each earthquake recited being accompanied by an enumeration of the events supposed to have occurred in consequence.

Press prosecutions in France appear to to be as numerous as ever. The *Courier Francais* was suppressed on June 30, by a decision of the Sixth Chamber. A new paper, the *Electeur*, established by M. Jules Favre and two other deputies, with the view of influencing the coming elections, is under prosecution. The *Art* was suppressed a few days ago.

An electric organ, which will shortly be opened by Mr. Glover Wesley, is being built by Bryceson Bros. and Co., for Christ Church, Camberwell. This organ is to be placed in a chamber on the south side of the chancel, above the vestry, but the orgainst will sit on the opposite side, amongst the choir, some fifty feet distant from the organ. The electric system is forthwith to be applied to the organ in St. Michael's Church, Cornhill, Messrs. Bryceson's contract having been accepted for the entire reconstruction of this large organ. The manuals will be placed at a distance of thirty feet from the instrument. Various pressures of wind and other improvements will also be introduced.

—The cholera is still prevalent at Kamptee.

—*Nagpore Observer*: "We learn from a correspondent, who travels frequently between Nagpore and Bombay, that the practice of smoking in the third class carriages has become quite a nuisance. But the privilege of 'drawing a weed' is confined to Europeans. No Native is allowed a similar indulgence, and we are quite at a loss to perceive the reason of the distinction thus made between the two classes of her Majesty's subjects."

—*Times of India*: "A town levy of R.5 per chest upon the opium which passes though Bombay, is just as defensible as the imperial levy of R.900 a chest thereon; and as Bombay is the great market in which the opium trade of this side of India centres, it would be impossible to devise an impost less objectionable, either in principle, or for the purposes for which it is required. The truth is the world is ridden to death by men with *half* truths in their mouths; and so the other day a million of people were allowed to perish of famine in Orissa, because some blockhead had found out, that it was 'contrary to all the axioms of political economy' for the Government of a country to attempt to supplement the supply of food in periods of famine."

—*N. Y. Times:* "An interesting despatch reaches us from the West to the effect that the Union Pacific Railroad Company have reached the six hundredth mile post, in the building of their railroad across the continent. Six times within two years have the arrivals at the end of hundred-mile stages, of the track-layers of this great enterprise, been chronicled, and with such rapidity do these events follow one another, that we may with far more reason than we could two years ago credit the assertion that, in 1870 the entire grand line from the Missouri to the Pacific shall be completed."

"A ghastly discovery has just been made at Gull Island, near Green Bay, Newfoundland. Some sailors went recently in the boat of a passing vessel to shoot birds on that island, and there came upon thirteen dead bodies, frozen stiffly together under a piece of frozen canvas. They also found a sort of journal, from which it appeared that the brigantine *Queen*, with seventeen persons on board, was wrecked on Gull Island on the 12th of last December. Thirteen took refuge on shore, and four were carried off in the drifting vessel, and disappeared. The Captain and a Mr. Dowsley kept a journal to the date of the 24th of that month, anticipating nothing but suffering and death."

MONDAY,—July 27.

—*Friend of India*: "In Calcutta, even under a Vice-Chancellor who had so much sympathy with the intolerance of the old Government system as Sir James Colville, Dr. Abercrombie's two treatises on mental and moral science were adopted as text-books for undergraduates, although that author frequently shews the harmony of the philosophical principles and conclusions of Reid and Stewart with the teachings of the Bible. On the same catholic and academic principle all graduates who do not profess Latin or Greek are required to pass an examination in parts of the Veds or Hindoo scriptures. If it comes to a comparison there will be found to be far more Hindooism than Christianity in the University curriculum and text-books, and if both are to be expunged where will be the University? The only safeguard required against religious prejudices or intolerance, is furnished by the stern rule, that no question shall be put bearing on the creed of any ordinary candidate. This secures neutrality, and has uniformly done so, just as the other great principle is at the root of the University's catholicity. But on the ground of Abercrombie's allusions to the Bible an attempt has lately been made to exclude his works, as well as the subject

of psychology and morals, from the First Arts curriculum. The assault was led by two Bengalee gentlemen, was supported chiefly by Native fellows and was defeated only by the casting vote of the Native President of the Faculty. In the battle against toleration and catholicity English Comtism was allied with Hindoo intolerance. It was the more evident that the object of the assailants was Christianity and not Abercrombie, for they suggested no better text-book for tyros in psychology and ethics. Comtism and Hindooism, which in essence are so closely connected, may be right and Christianity may be wrong, but a catholic University is not the place for the supporters of the former to fight their battle."

—The same journal states that the accounts of the late Maharajah of Mysore, now before the Government of India, show that Rs. 10,000 were paid to Major Evans Bell.

—*Times of India:* "On Saturday H. M.'s steamer *Vigilant* left Bombay for the Persian Gulf. Her commander Capt. Brown, bears instructions to support the Resident in demanding compensation from the Chief of Bahrein for, the recent piratical attacks on his neighbours, and the damage done to certain British subjects trading on the southern shore of the Gulf."

—The *Athenœum*:—"According to letters recently received from Honolulu, it appears that the late Volcanic disturbances in that island have been of extraordinary intensity. In the district of Kaui all the villages along the sea shore for a distance of twenty miles have been destroyed by tidal waves and by the upheaval of molten lava. Houses were in a state of nearly constant vibration for six hours. Avalanches of earth were cast into the sea, and walls and houses thrown down. The entire island seemed like a great ship loosed from her moorings, reeling to and fro, rising and falling, shaking terrifically as if it were going to pieces. Every one wanted something to hold on by, but there was nothing firm. At length, after eleven days of intense anxiety and suffering, during which upwards of two hundred persons lost their lives, comparative quiet was restored to the island by the opening on the 7th of April of a new and vast crater on the south-east side of Mauna Loa, which gave vent to the pent-up lava and gases."

—J. B. in the *Times of India* on the coming eclipse: "For the sake of those who may not have dark glasses through which to view it, I may mention a very simple mode of watching its progress. Every one has remarked that the light passing through a small hole in a shutter, or even through the folliage of trees, casts a circular image of light: during the eclipse, however, all such images are of the figure of the uneclipsed portion of the sun's dic. If a card then is prepared with a small hole in it, and held 5 or 6 feet from a wall or any smooth surface, an image of the sun's disc will be formed, and the progress of the eclipse watched without any pain to the eyes. A good image of this kind might be worth photographing at the instant of greatest obscuration."

—The Brenner Pass is now open by railway, completing the railway communication between Ostend and Brindisi.

—There is to be a new Thames tunnel, near the Tower. Only six months are demanded for its construction.

—40 inches of rain had fallen in the Fort, up to Saturday.

—Lieut. F. H. Gould has been committed to stand his trial before the High Court, Calcutta, for having forged the name of Colonel H. L. Pester to three sets of bills of exchange on England for Rs. 3,500, with intent to defraud the London and Delhi Bank, and uttering the same bills as genuine, knowing them to be forged.

—The Despatch of Sir Robert, Napier, published in the *London Gazette* of June 29th, thus notices the services of Colonel Phayre: "I am greatly indebted to Colonel Phayre, Deputy Quartermaster-General, who has rendered most important services in the early examination of the country, the direction of the Pioneer Force to Antalo, and the subsequent advanced reconnaisance. The very valuable maps and reports of the route, and of the scene of operations, attest the very great energy and intelligence which Colonel Phayre has displayed in the performance of his duties."

TUESDAY,—July 28.

—"The North Western Provinces" (says the *Friend of India*) "have, by God's mercy, escaped the famine which a week ago seemed imminent. Had the monsoon been delayed another week, the prospect of famine would have been certain. As it is, many of the paying crops are gone, especially cotton."

—*Bombay Gazette*: "The piece of 'church furniture' chosen by the 'Indian Churchman' of Saturday the 18th inst., for its weekly illustration is an 'alms-box,' which is very prettily ornamented with designs of crosses, and bears the words—'Remember the poor.' If what is spent on magnificent reading desks, and reredos, and endless restorations and ornamentations, and even on 'almsboxes,' were handed over at once to the poor there would be more true religion and much less misery. Should any of our readers wish to obtain an insight into the nature of the questions that engage the attention of our modern ritualists, we refer them to an article which we quote in another column from this same 'Indian Churchman.' Here the vital subject of discussion is, the position in which the priest should *stand*. This we are called upon to regard as one of the great problems of the time. Perhaps, if clergymen occupy their time much more with such matters, an offended people will some day give its decisive verdict that the priest should *stand ont of the way*. Such miserable disscusions of forms and ceremonies may excite a little sympathy in the Hindoos of the oldest and most debased school, but a native who has passed through our schools and colleges will treat them with contempt and ridicule."

—The same; Paris: "The Maritime Exhibition appears destined to prove a success. Among other subsidiary 'attractions' is an aquarium, much larger, and far better peopled, than those of the Champs de Mars of last year; built in imitation of Fingal's Cave, and altogether a wonder in its way. Is it due to the patronage of the Empress that a fresh attempt is being made, in connexion with the Havre Exhibition, to introduce the odious amusement of the bull-ring into this country? At all events, a bull-ring has been fitted up there, and a lot of magnificent bulls have been imported from Spain, together with a dozen of the most accomplished *torreadores* of Madrid."

WEDNESDAY,—July 29.

—*Englishman*: "Consequent, we suppose, upon the remarks made on the employment of the Rev. Lal Behari Dey, in the Education Department, the Home Government have prohibited the employment in any capacity in the Education Department of a clergyman who is, or who has been, engaged in Missionary work."

—A correspondent of the *Times of India* furnishes the following account of the Festival at Worms in honor of Luther, June 24th: "On the first day there was a very good sermon by a Stuttgart clergyman, a Mr. Gerock. His text was 'What went ye out into the wilderness to see,' and he nobly characterised Luther as a believer, a devout Christian, and a man. I may say of all the preachers I heard, that they recalled to me in some measure that I was in the land of Luther They were broad, stalwart men with vigrous voices and energetic thoughts. This applies especially to Dr. Hoffmann of Berlin, who preached the following day, before the unveiling of the statue, in the Trinity Church. His text was 'He who confesses me before men, him will I confess before my heavenly Father.' Could there have been a theme more suitable to Worms. In Luther's faith all Protestants believe, but the noble confession of it which set the religous world free, do we sufficiently realize its immense issues? The day of Worms was perhaps more important than of the theses at Wittemberg. There was the open refusal to yield up the convictions of conscience to any authority, Pope or Kaiser, and on this do not our liberties still rely? Dr. Hoffmann's sermon, I may mention, was neither poetical or sentimental, nor marked by its logical force, but it bore the impression of a strong and earnest mind. It is well known in what confidential relations he stands to the King of Prussia. As to his judgment on the differences of Protestantism, there was much moderation in his views.

"The great event of the festival, was the unveiling of Luther's statue. I cannot describe to you the monument at length as I might. Luther forms in it the grand prominent object, and his statue, the last work of *Rietzel*, is a noble work of art. But it was wisely judged that as in his work Luther was not alone, all those noble Christian spirits who aided in the Reformation should be represented. The general conception of the vast monument is based on the idea of Luther's noble hymn—'A strong tower is our God.' The substructure is of solid granite, with a considerable elevation. Luther is in the centre, but around him are grouped the pre-Reformers Waldo, Wickliffe, Huss, and Savonarola. There are also basso relievos of Zwingle, Calvin, and other Reformers. Then beyond the monument itself on their distinct pedestals, are the statues of Frederick the Wise, Philip the Magnanimous, Melancthon, and Reuchlin. I leave it to artists to judge æsthetically of the large group. I think it has some defects, yet the impression on the whole is noble, especially when one looks up to Luther's invincible heaven-directed gaze.

"But I must notice more especially the great occasion. It began with the music of the 66th psalm, composed by Lachner, with a large choir accompanied by wind instruments. Then there followed, magnificently conducted, the Halleluiah of Handel. After some other discourses, the noble monument was unveiled, and the vast company of some 30,000 persons sang, 'A strong tower is our God.' No one who was present on this occasion, will ever forget it to the last moment of his life. It vibrated through all our religious life and feelings. The song of 30,000, led by an admirable choir, and with noble musical accompaniments, with German enthusiasm, is something I cannot picture forth to you. Then there was the thought how nobly the faith of Luther had been vindicated. Here in place of the poor monk poorly sustained, you have now the greatest forces of Germany—the King and Crown Prince of Prussia, the King of Wurtemburg, the Grand Duke of Saxe-Weimar, the descendant of Frederick the Wise, and how many more gathered together. And well they may do so with their vast crowds of Germans and of others from all lands, for what had Germany been, what Great Britain and the United States what Holland, but for the noble spirit of him who combined at once the loftiest genius and the humblest faith in the Lord?

"There is a great deal more I might relate regarding the festival. On the last day, for instance, the Oratorio of *Paulus* was a singular success. More than 350 musical performers took part in it. This work of Mendelssohn Bartholdy has really great merit when it is so performed. There was a conference of the clergy of different countries, all pointing in the direction of unity. Portestantism signally refutes in our day the argument of Bossuet, that it must split up into sects. The tendency of the Protestant churches is strongly to—reunion, and we are likely to witness great events in this direction, to which this Worms festival, honoured by all the Evangelical churches, may not a little contribute I hope."

—*Prabhakar*: "The Hindu month of Shrawan has begun. During this month Hindus become very pious aud devout, eat neither flesh nor fish, and abstain totally from drinking. Consequent on this circumstance the fish and flesh markets get very dull, and the number of customers at the grog-shops is fearfully reduced below the usual mark. The Mondays and Saturdays of this month are special days for prayers, fasting, and feasting. Some Hindus fast daily the whole day and feast in the evening during the whole of this month. On Mondays they worship the image of Shewa and on Saturdays the image of Hanuman, the monkey-angel of Ram. To Shewa they offer the leaves of the Bel tree and to Hanuman Oil. In the evening of each Monday about a cartload of Bel leaves can be seen lying at the back part of the temple of Bholeshwar, and on Saturday about two chatties of Oil in the pit at the feet of the image of Hanuman in the temple close to that of Bholeshwar. Bel leaves are the favourite offering of Shewa and Oil that of Hanuman.—The females generally become more devout than the males. The whole month of Shrawan they spend in a variety of forms of worship and devotion. Some worship the shapes of cows' feet drawn in white powder on a wooden board, some the Pimple tree, and others the plant of Toolsee. All this is done with selfish motives for worldly happiness or comfort. Some do it with the object of getting wealth, some for children &c, &c, but none do it for the salvation of their immortal souls. None ask for these latter things with penitent and contrite hearts, and none kneel down and humble themselves in true repentence even before their deities. This is partly the fault of their religious system and partly their own. The doctrine of repentance, the only source of reconciliation to the true and living God, (?) is to Hindus in general a strange anomaly. They have seen the *light* of truth and yet they love to grope in darkness. They love ignorance better than knowledge, for ignorance can compromise with their foul deeds. They believe that, to speak untruths,

to commit fraud, and to do any criminal act, are sins susceptible of being cleared off through the medium of certain ceremonies being performed to their deities."

THURSDAY,—JULY 23.

—In 1818 Mr. Marshman started the first Native newspaper in India, at Serampore. In July 1822 the *Bombay Sumachar* was started. It is still in existence.

—It is understood that Sir Alexander Grant will resign his Directorship in October and go home.

—*Boston Congregationalist*: "The Massachusetts Spiritualist Association, at its session in this city during Annivesary week, passed the following: 'Whereas, man's natural demands are God's only commands, therefore *Resolved*, that, as Spiritualists, we reject all external authority as a rule of life in our various relations with our fellow-beings,and acknowledge allegiance to our internal emotions, to the God that speaks in the individual soul, as our only infallible rule of faith and practice.' This has the merit of being explicit. And it might require study to crowd more blasphemy, infidelity and general profligacy into the same number of lines. If these persons knew what they were saying, it might be a public gain for them to furnish their fellow creatures with a list of their precious names, in order that the community may be on its guard against them. If it should happen to be revealed to one of them, by 'the God that speaks in the individual soul' —and, from the above specimen of that kind of revelation, promptings of such a sort, on occasion, might not be improbable—that it is his duty and privilege to pick his neighbor's pocket, or cut his neighbor's throat, that would become at once, to him, an 'infallible rule of faith and practice,' obedience to which would be lifted both into an obligation and a virtue; while no 'external authority' could have any right to interfere with the thief's or murderer's 'allegiance to his internal emotion!' Let these fellows act out their brave talk, and see how long it would be before a Vigilance Committee would be making as short shrift with them, as was made with some of their less philosophical, but possibly more practical brother scoundrels in San Francisco, and at Denver City, under the reign of Judge Lynch. Meanwhile, how exactly has Paul described them: 'Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man . . . and worshiped and served the creature more than the Creator who is blessed for ever.'"

FRIDAY—JULY 31.

—The *Carnatic* with the English Mail of July 10th arrived yesterday at 1 P. M. *Overland Mail*: "There has been some discussion in the House of Commons on the increased rates of postage to India, and other matters connected with the new mail contract.

Mr. George Grote has been elected to succeed Lord Brougham in the presidency of the council of University College, London.

The Conservatives of Edinburgh are getting up a requisition to Lord Stanley to stand for that city.

Mr Smollet retires from the representaion of Dumbartonshire at the close of this Parliament.

Sir Morton Peto and his partners have passed their examination in the Bankruptcy Court, and received orders of discharge.

Mr. J. T. Wilkinson, the bank manager who was last year sentenced to five years' penal servitude, has received a free pardon.

Madame Rachel has been committed to Newgate, in consequence of her bail not being thought satisfactory.

The French Legislative Body is still occupied with the discussion of the budget.

Baron Beust has sent a despatch to Rome protesting against the unjustifiable interference of the Pope with internal legislation in Austria.

Count Platen Hallurmund, Foreign Minister of the ex-King of Hanover, has been tried for treason at Berlin in his absence, and sentenced to fifteen years' imprisonment.

A serious military conspiracy is said to have been discovered in Spain, and several generals have been arrested The Duke de Montpensier has also been ordered to leave the country.

Mr. Spurgeon has been writing to the papers to defend his consistency in asserting the superiority of the voluntary principle in the matter of religion, while at the same time he laments the poverty of many ministers whose stipends are subscribed upon that system. Apropos to the quotation which the Bishop of Oxford made the other night in the House of Lords, Mr. Spurgeon asks the right rev. prelate whether, after his strenuous defence of State aid, his advocacy of the claims of starving curates would lay him open to a charge of inconsistency, and would it then be becoming for "some humorous member of the venerable bench," in tones of mimicry, to make him the subject of public ridicule? He contends that the cases are precisely parallel, and that the poverty of some dissenting ministers is only an argument against the voluntary principle so far as the extreme distress of a considerable number of the Anglican clergy is an argument against State support.

Three inquests have been held within a few days on men belonging to the 33rd Regiment, recently returned from Abyssinia, and now quartered at Portsmouth. The first was held on the body of George Beckett, acting sergeant-major, whose death was attributed to an attack of apoplexy. The next case was that of Richard Beach, who died from the effects of falling from a window in the Cambridge Barracks whilst in a state of intoxication. The third inquest was held on the body of John Daley, who shot himself through the head with his rifle whilst posted as sentry at the Commissariat Stores, Portsmouth.

The Solway Viaduct is completed. The work is one of great magnitude, and has been constructed to shorten the route to England, and especially to improve the traffic of the iron trade in Scotland. The viaduct is 1,940 yards, or considerably over a mile in length, over a very strong tideway. It has been constructed without the loss of a single life.

President Johnson, in his veto of Mr. Stevens' bill for the admission of North and South Carolina, Georgia, Alabama, Louisiana, and Florida to representation in Congress, repeated the objections advanced by him when he vetoed the Arkansas bill. The President declares that Congress has assumed an authority over six States of the Union which had never been delegated to it, and in the case of Alabama, Congress has violated its plighted faith by forcing upon the State a constitution which the people had rejected under laws enacted by Congress. The whole bill is declared to be subversive of the principles of government.

General Grant, has removed the Governor and Lieutenant-Governor of Louisiana, and has installed the recently elected officers, Warmouth and Dunn, the latter a negro. It is reported that General Grant has addressed the district commanders, informing them that the military will give place to civil rule in those States recently admitted to representation, as soon as the constitutional requirements are complied with.

In the House of Lords the Earl of Shaftesbury moved the second reading of the Uniformity of Public Worship Bill, but the previous question was carried, and the bill therefore virtually lost.—On the report of the Compulsory Church-rates Abolition Bill, an amendment proposed to clause 7 by the Bishop of Oxford was negatived without a division. Another amendment by his lordship was also defeated on a division by 46 to 13. Eventually, after some short discussion, the report was adopted.

—The German scientific gentlemen, sent out to observe the Eclipse, have arrived by the Mail.

—Deaths last week, 338.

—*Times of India*: "The truth of the matter is that the Berars are only nominally 'an integeral part of the Nizam's Dominions.' Except that we *call* them his districts, write ourselves down trustees, and pay him when it suits our convenience some of the surplus balance, if there is any after we have manipulated the revenues, the Hyderabad assigned districts are as much ours practically, as any other territory administered by British officials. The idea of their ever being handed back to the Nizam is a dream that he may indulge in, without much prejudice to our interests, and will become a reality, whenever England grows blind to considerations to profit, and more chivalrously and fancifully honest than we ever expect her to be. So much for the legal aspect of the question; the *moral* side of the question is another thing altogether, and we shall deal with it separately."

—Local items of the week: A ghorawalla washing a pony in a quarry hole, was drowned; Sheik Dhondoo died from chloride of zinc which he had swallowed supposing it to be country liquor; a Parsee (bill-collector) made away with himself by a dose of arsenic; a boy of 12 years was run over by a cart and killed; a house in Fofulwadi lane fell down on 30 people, without injuring any; a child of a Mahomedan fell from a window and was killed.

TELEGRAPHIC NEWS.

London July 22:—At the Guildhall yesterday the freedom of the City of London, with a sword valued at 200 guineas, was presented to Sir Robert Napier.

A Banquet was also given by the Lord Mayor at the Mansion House in the evening.

Sir Robert in responding to the congratulatory speeches, made on the occasion, dwelt on the great assistance he had received from various quarters, but more especially from the Viceroy of India and the Governors of Bombay and Madras; and praised the exemplary conduct and emulation of the Native and European troops throughout the campaign.

In the House of Commons last night Sir Stafford Northcote replying to a question of Sir Robert Anstruther as to whether the other new furlough regulations would not conflict, and cause hardship to Civil servants now on furlough under the old rules, said that it was impossible to make an alteration without injuriously affecting individuals. The only remedy was to provide that officials could hold acting appointments on more favour able terms, and that when they returned to India they should receive 75 per cent. on the value of the appointment together with a subsistence allowance, the expense of which should be borne by the Indian revenues. In conclusion, Sir Stafford Northcote said he expected to receive full information on the subject during next week, and would then communicate it to the House.

The House of Commons has adopted the Bill for the purchase of Telegraphs throughout the United Kingdom.

The names of Stirling Coyne and Samuel Lover appear in the Obituary of the week.

Miscellany.

—The Old School and New School Presbyterian bodies in America (separated for thirty years) have, in their General Assemblies, agreed upon a basis of Union. If three-fourths of the Presbyteries approve, the matter will be consummated next year.

—In a sermon on the words "These be they who separate themselves, sensual, having not the spirit," Mr. Spurgeon used the following words:

"There is not a Christian beneath the scope of God's heaven from whom I am separated. At the Lord's Table, I always invite all Christians to come and sit down and commune with us. If any man were to tell me that I am separate from the Episcopalian, the Presbyterian, or the Methodist, I would tell him he did not know me, for I love them with a pure heart fervently, and I am not separate from them. This bears rather hard on our strict communion Baptists. I should not like to say anything hard against them, for they are the best people in the world; but they really do separate themselves from the great body of Christ's people. They separate themselves from the great universal Church. They say they will not commune with it; and if any one comes to their table who has not been baptized, they turn him away. *The pulse of Christ is communion*; and woe to the Church that seeks to cure the ills of Christ's Church by stopping its pulse!

"I think it a sin to refuse to commune with any one, who is a member of the Church of our Lord Jesus Christ. I should think myself grossly in fault, if, at the foot of these stairs, I would meet a truly converted child of God, who called himself a Primitive Methodist, or a Wesleyan, or a Churchman, or an Independent, and Ishould say, "No, sir, you do not agree with me on certain points, I believe you are a child of God, but I will have nothing to do with you," I should then think the text would bear very hard on me:

"'These be they who separate themselves, sensual, not having the Spirit.'"

In reprinting Mr. Spurgeon's Sermons, a close-communion Baptist firm in America have thought it necessary to omit these admirable sentences.

—Mr. Geo. H. Stuart, the well known President of the American Christian Commission, has been suspended from eldership and membership by the Reformed Presbyterian General Synod, *for singing hymns*. The principle of this denomination is that the inspired psalms are the only compositions proper to be used in public worship.

—*Church Missionary Record*; the Jerusalem Mission under Mr. Klein :

"The field on which I have endeavoured, during the last year, to sow the seed of the word of God, is the Arab population of this city and the neighbouring district, though, by means of the dissemination of the word of God, and other useful religious books and tracts, I trust your Jerusalem Mission has become instrumental in extending its influence beyond these narrow boundaries. The people with whom we are more immediately brought into contact are, as far as their language (Arabic) is concerned, one nation, and this offers great advantages; yea the extensive spread of this beautiful, but deficient, language in the whole of the East, and to the very heart of Africa, allows us to entertain the hope of a more extended usefulness of our Jerusalem Mission, by means of the circulation of books and tracts specially suited to the wants of the Moslems, to whom I am glad our Society has determined to bring the glad tidings of salvation throught Christ in a more immediate and direct manner than had been done in former years. But though, as far as the language is concerned, we have here to deal as it were with one nation, still, as regards its religious character, there is, perhaps, scarcely on the face of the globe a place presenting, within such narrow limits, such a variety of creeds and religious tenets and prejudices, party sprit and sectarianism, as we have it here, and on which we are called to exercise an influence for good. Not mentioning Jews and Turks who are without the limits of our Arab Mission, I would only refer to the native Protestants (our own congregations in Jerusalem and the villages,) the Greeks, the Latins, the Armenians, the Copts, the Greek Catholics, the Syrians, all more or less under the influence of their respective convents, and actuated by a peculiar party spirit, and very often a strong fanaticism. Most of the members of these various denominations being strongly tied to their respective convents by regard to their worldly interest (pecuniary assistance, house-rent, bread, and political protection), offer peculiar difficulties to the work of evangelical Missions. On the other hand the Protestant Mission offers no worldly attractions : it cannot, and would not, afford the assistance of the convents; and, besides this, native Protestantism has, during the last few years, systematically been repressed and discountenanced, and put down by Government from the honourable position it held, like other Christian denominations, which, considering the peculiar circumstances of these countries, is a serious check to Protestantism ; at least it is meant so, and we have, in various instances, seen the injurious effects of the system. But the Lord may put to shame the plans of the enemies of his kingdom, and bring good out of evil, as he has so often done in his dealings with his people.

"The Mohammedans, also, outwardly one united body, are in reality a most heterogeneous composition, more than confirming the famous saying of Mohammed, that the Christians were divided into seventy-two sects, but that his people should be divided into seventy-three (all doomed to perish except one). Here we have the orthodox Sonnite Moslem scrupulously believing in the divine origin of the Koran, and conscientiously performing all the rites and ceremonies enjoined by the Koran and Sunna ; then the modern Moslems trying to reconcile the Koran with modern civilization, and explaining and twisting the meanings of the Koran, yea, curtailing it till its religious system agrees with what they consider the requirements of the age. Of this class there are as yet few in this country, yet it has its representatives, and the tendency will increase with the progress of education. Then there is the legion of Dervish and Soofi systems, through all shades of mysticism and confused ideas, reminding one vividly of the ancient Gnostics and Manicheans, all complete Pantheism, which I have heard several respectable, outwardly quite orthodox, Moslems profess to me privately. All these divisions are secretly working and contributing to prepare the dissolution of Islam, which work of secret destruction will become more apparent when once religious liberty will be granted in the Turkish empire. This peculiar composition of the body of Islam also offers difficulties to the Christian Missionary in dealing with them. In arguing with one Moslem, and adducing proofs in support of what I said from the Koran, I was told that the Koran could not absolutely be received as the book of the religion of Islam ; by another, that the literal meaning of the Koran was not the real meaning, and that the learned doctors and commentators were the worst enemies of God and Islam.

Col. Roxburgh, who visited the above Mission, says : "In company with Dr. Sandreczki and the Rev. Mr. Muller, now of the Berlin Mission, I visited these Arabs on the 22nd and 23rd of March 1867. They occupy the portion of the wilderness of Judea from Bethlehem to the Dead Sea, in a south-easterly direction, and are considered a powerful tribe. Travellers seldom if ever approach them, unless for an escort to visit the Herodium, or Caves of Adullam, which are in their country. On our arrival we were kindly received by the Sheikh, and conducted to his tent, where he refreshed us, fatigued with the journey, with milk and coffee. This being over, I at once introduced the subject of my visit, Dr. Sandreczki acting as my interpreter. In answer to my inquiry, the Sheikh replied he would be glad to have a school among them. I then asked if, in proof of his goodwill, he would supply the teacher with a tent. He replied that he would. We remained the rest of the day and night, and part of the following day, encamped near the tents of the portion of the tribe with the Sheikh. Many other encampments of the tribe were scattered over the country. We had passed the night close to one of them under the Herodium, before reaching the Sheikh's camp. It was my intention to have remained another day among them, but a severe thunderstorm occurred during the night, when our tent was partly blown in, and only saved by great exertion from being levelled. This being succeeded by five hours continuous rain, the ground inside the tent had got very wet, as well as portions of our bedding and effects. I determined therefore to return with Mr. Muller to Bethlehem at once, Dr. Sandreczki remaining in camp until the following day. Previous to quitting it, I had the pleasure to see Dr. Sandreczki addressing the Gospel to some of the Arabs who were seated around him. More would have been present, but the storm of the previous night had blown down many of their little tents, and they were busily engaged resetting them. On previous occasions Dr. Sandreczki had read and expounded the Scriptures to them : they listened with attention, the more intelligent asking questions and explaining what was said to the others. Of the desire of these people to receive instruction themselves, and education for their children, I entertain little doubt. I cannot give a better proof of the latter than by mentioning that they have already placed four of their sons with the Rev. Mr. Muller at Bethlehem, to be educated in the school under his roof. More would be sent, but Mr. Muller has not means of lodging and supporting more. These boys I saw. They were not expected to join at worship when they came, but they soon insisted on doing so, and now sing the hymns, read the Scriptures, and join in prayer like Christian boys. Mr. Klein informed me that he has received an application to educate twelve Moslem boys ; and Mr. Zeller, at Nazareth, had last year the son of an influential Sheikh in the neighbourhood educating him, but his father had to withdraw him, having in some way got into collision with the Turkish authorities, and he was afraid they would seize his son as an hostage.

IMPEACHMENT—WHAT THE SENATE HAS ACTUALLY DECIDED.

The general feeling of reflecting men is, that the country has had a narrow escape from an impending danger. Precisely what that danger was is not, perhaps, so clearly understood.

The *eleventh* of the charges on which the President was impeached,—and the only one on which a verdict has been rendered, consisted of two branches,—the first of which alleged that Mr. Johnson did,—:

"On the 10th day of August, 1866, at the City of Washington, and the District of Columbia, *by public speech, declare and affirm* in substance, that the Thirty-ninth Congress of the United States was not a Congress of the United States authorized by the Constitution to exercise legislative power under the same ; but, on the contrary, was a Congress of *only part of the States*, thereby denying and intending to deny that the legislation of said Congress was valid or obligatory upon him, the said Andrew Johnson, except in so far as he saw fit to approve the same, and also thereby denying and intending to deny the power of the said Thirty-ninth Congress to propose amendments to the Constitution of the United States."

And the second alleged that "in pursuance of the declaration,"—and acting on the opinion thus expressed—he attempted to remove Mr. Stanton and also to prevent the execution of the Reconstruction Act.

The question was submitted to the Senate whether, in making that declaration and in the alleged attempts to act upon it, Mr. Johnson had committed such a high crime and misdemeanor as subjected him to removal from office. Seven Republican Senators voted that he had not ; and for this they have been treated as perjured traitors and pronounced "infamous" by the party Press.

The specific offence alleged, it will be seen, is that of having *expressed a certain opinion*,—not in any official proceeding,—but in a private and unofficial speech. Now, no matter what that speech may have been,—no matter what opinion he may have expressed in it, it is very doubtful whether it could possibly constitute a crime or misdemeanor, in office,—still less such a crime or misdemeanor, as would subject him to impeachment and removal from office under any circumstances whatever. Freedom of speech is sacredly guarded by the Constitution, as the right of every citizen. Is the President of the United States excluded from its enjoyment and exercise ? Has he not a right to form opinions, and to express them, on every subject of public interest ? The proprieties of the case, it may be, should restrain him ; but no man of common sense will pretend that a mere breach of propriety is an impeachable offence.

But the opinion which he then expressed was that "the Thirty-ninth Congress was not a Congress of the United States authorized by the Constitution to exercise legislative power under the Constitution," but was "a Congress of only part of the States." Was not the latter part of this statement literally and strictly true ? All the States certainly were not represented ; from *ten* of them there were neither Senators nor Representatives ;—the Congress actually in session had excluded them from its halls. It had refused even to consider the claims which they presented for admission. The declaration that it was a Congress of "only *part* of the States" was literally true. That it was "not authorized to exercise legislative power" Mr. Johnson did not say. Nothing of the sort was proved, nor was anything of the sort said. That this Congress *was* "authorized to exercise legislative power" was repeatedly acknowledged by Mr. Johnson, in signing legislative acts which it passed, in sending messages to both branches of it, and in informing it of reasons why he could not sign bills which that Congress had sent to him for approval. But among these was never found asserted as a reason, that it was "not authorized to exercise legislative power."

The attempted removal of Mr. Stanton, and the alleged attempt to prevent the execution of the Reconstruction Act, are not made the basis of this eleventh charge, but are only cited as evidence to sustain the charge, that he held and had expressed the opinion already referred to. But they did not prove anything of the sort. No connection whatever was shown, or attempted to be shown, between these acts and the opinion which they were supposed to prove, and which was the specific crime alleged against him.

Upon this charge, and in this view of the facts of the case, the Republican Senators were required to vote that Mr. Johnson had been guilty of a "high crime and misdemeanor," and to remove him from office ; and *seven* of them, who could not so vote, consistently with their oaths of office, are denounced in Congress and in the Press—by the organs of party from one end of the country to the other—as perjured traitors, and are held up as "infamous" to the scorn and execration of the world !

When the heat of party passion has passed away, sober and reflecting men will wonder how they could have been betrayed into such a violation of common sense and common decency. The Senators who will have to justify themselves, to their own consciences and at the bar of public opinion, will be those who voted *for* conviction on this preposterous charge—not those who voted against it. And every man who has any appreciation of what it is that constitutes the honor and security of the nation, will rejoice that the country was saved the scandal and reproach of deposing a President under so shallow and barefaced a pretext as this. We have escaped this black and lasting stain on our national reputation,—and it is one of the narrowest escapes any nation has ever made from one of the greatest dangers which any nation has ever encountered.—(*New York Weekly Times.*)

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THE REVIVAL IN FRANKLIN, MASS.

BY REV. LUTHER KEENE.

It is the custom of the church in Franklin to observe the first Monday of the year as a church fast. This year the meeting on that occasion was opened with the fifty-first psalm, and confession of sin was urged as the indispensable preparation for a revival of religion, with the suggestion that each, whether minister or member, would doubtless find enough to do on his own account, without confessing his brother's sins, or those of the church at large. The deep solemnity and interest of that meeting will never be forgotton by those who shared in it. One brother after another rose and with tears and trembling utterance confessed his sins toward God and toward his brethren, and craved forgiveness; finding in his own heart sufficient reason, not only for his own leanness, but for a barrier to God's blessing on the church.

A feeling of deep humiliation and penitence pervaded the meeting. At its close we all felt that the work had begun; begun, too, where every revival should, where it *must* to be effective —in the church.

Soon our meetings were crowded. The vestry, which will hold 300, was too small. Then the church was filled. The usual cry of "excitement" was raised at first, but it soon died away, all the facts and phenomena of the work being against it. There was a stillness, solemnity and earnestness in the meetings, which arrested and sobered the most careless. "God's spirit is here applying God's truth, arousing, convicting, converting sinners," was the only rational conclusion which the facts would justify. Meetings were held daily with but few exceptions, for three months, with preaching three times on the Sabbath and twice during the week, but no meetings were appointed to increase the interest; the interest compelled the meetings. A Christian convention, held Jan. 31st, was very beneficial in deepening and extending the work.

The church was quick to perceive that extra labor demanded extra help, and were prompt and generous in providing for it. Bro. H. F. Durant was with us near the beginning of the work. Through his faithful presentation of Christ as the sinner's only hope, and his fervent appeals, many were awakened. Subsequently Rev. I. P. Langworthy assisted in the work at different times, for two months or more. His labors were most acceptable both to pastor and people. Not a few of those now rejoicing in Christ will remember, with gratitude, his earnest preaching as the means blessed of God to their conversion.

A very remarkable feature of the work is the number of adults and aged persons among the converts. Perhaps we have been disposed to look upon those advanced in life with too little hope, and to pray for them with too little faith. If so, that lack of faith has been signally rebuked by the facts of this revival.

Five of the converts had passed their *seventieth* year, twenty-five were over *fifty*, and the average age of those who have united with the church is *thirty-six*; the extremes being *twelve* and *seventy-six*.

A few incidents will best illustrate the character of the work. On entering the inquiry meeting one evening, among the one hundred gathered there of all ages, we saw an old man on the front seat—his white locks, his trembling form and voice, witnessing with his words, "I am living on borrowed time." Upright in life, regular aud devout in his attendance upon the sanctuary, people were surprised to see *him*, a member of the church as many supposed, in the inquiry meeting. But this outward morality was far from satisfying his own heart. His testimony was—"My experience hitherto has been a *sad* one. I have been on the wrong side." For many days the burden of sin was heavy upon his soul. There was no relief or rest till he had made a full surrender of himself to God. His own words will best describe the change. "Saturday night, I retired after entreating for help, my mind still in darkness. I woke at two and felt perfectly happy in the hands of God. My meditation and feelings were too strong for sleep the remainder of the night. In the morning I took my Bible—have read it all my life—and said to my wife, I have *got a* NEW *Bible*. That Sabbath was the happiest day of my life. While listening to the sermon from the text, 'There is joy in heaven over one sinner that repenteth,' I felt that I could say—I am among those who give joy in heaven. I am on the Lord's side—the first time I could ever say that, though I have lived seventy-six years. Now what can I do? My sands are almost run, but I desire to do something for my Saviour." His desire has not been disappointed. Often has he been able to testify, in the large assembly and the social meeting, to the love of Christ, and to invite others to repentance. How does the character of God appear to you now, I asked, at his examination. "Glorious." How does sin appear to you? "Detestable. I have been the greatest sinner A long life has been spent in sin, but now through the mercy of God I have sweet comfort of obedience." In this sweet comfort of obedience he is now waiting for the Master's welcome.

Another, whose regret that he did not long before devote himself to God, is equalled only by his gratitude that he is accepted at the eleventh hour—past seventy—thrilled our hearts at the converts' meeting by this forcible statement of his choice of the new life: "On the 19th of January, 1868, by the grace of God, I took a through ticket on the strait and narrow way that leads to eternal life. Pray for me, my friends, that I may not get off at any way station."

This revival has afforded striking illustrations of the benefit of prayer for *special* objects.

"Do pray for my husband. He opposes the revival and refuses to attend the meetings." These words broke forth from a burdened heart with an intense earnestness which I shall never forget. I visited the husband in his place of business. His opposition was decided, and he repelled every appeal. Sabbath afternoon at the close of the service, a few friends met to pray for his conversion. They pressed this single request. "He will be converted," said one of the little company as they left the place of prayer. "The question is settled, the burden is gone. He *will be converted*, though I know not when." That very night the subject of their prayers came into the inquiry meeting, no longer a bitter opponent, but a broken-hearted penitent. He grasped my hand as I approached, and said, "I have come here this eveniug to tell you that I have given my heart to God. It is all in answer to my wife's prayers;" and there, husband, wife and pastor, amidst tears of joy, returned thanks to God. Immediately he began, and has continued, to work for Christ, urging the friends who joined him in his opposition, to go with him now in his obedience.

These examples, and many others that might be given, illustrate the nature of the work, and hint at its glorious fruits. The results of such a work can never be estimated in time. There is much that we are able to note, much to move our hearts in fullest thankfulness to God. Its good effect upon the entire community has been remarked even by those who have no personal interest in religion. Nearly every member of the church has been quickened, and, with very few exceptions, all are earnestly engaged in active duties.

The whole number of conversions up to the present time, is believed to be about one hundred and twenty-five. Fifty-five united with the church on the 17th ult., fifty-two of the number by profession. Of the fifty-two, thirty-two are heads of families. In eight instances both husband and wife came together to consecrate themselves to the service of Christ. Among the converts were *five* children from one family—the youngest being twelve years of age; the entire family now, parents and and seven children, are numbred within the fold. More than thirty family altars have been established or renewed. *(The Congregationalist.)*

PASSENGERS ARRIVED.

Per *Golonda*, July 24th:

From Marseilles.—Mr. C. Peel, Mr. Geo. Hayward, Sir. A. and Lady Grant.

Fom Southampton.—Mr. A. Herbage, Rev. Mr. and Mrs. Sharpen, Mr. W. Strachan, Mrs. Fell, Mrs. J. Milne, Mrs. Nicholls, and Mr. O. Green.

Per *Carnatic*, July 30:

From Southampton.—Mr. T. Jones, Mr. J. Hobbs, Mr. G. Rainford, Mr. S. Tripp, Mr. P. Tripp, Mr W. Hicks, Mr. J. Bond, Pay Master Sergeant Williams, Mr. J. O. Weeks, Mr. J. G. Ashdown, Mr. G. A. Bunting, Mr. A. Carr, Mr. D. Cameron, Mr. W. Dessen, Mr. H. Elcock, Ms. C. Enever, Mr. E. Hempton, Mr. W. Langdon, Mr. H. Moss, Mr. W. Onions. Mr. B. Read, Mr. R. Saunders, Mr. S. Self, Mr. T. Simpson, Mrs. Ball, Lieut. C B. Robinson, Mr. J. Gilsthorpe, Mr. W Hampton, Mr. T. Dawson, Mr. J. McCulloch, Mr. H. Davies, Mr. J. Downing, Mr. W. Edney, and Mr. J. White.

From Marseilles.—Mr. Phillpotts, Mrs. Head and Mr. G. Head.

From Suez.—Mr. J. T. Ross, Mr. W. E. Beales, Mr. Fisher, Professors Spoer, Tietzen, Engleman, and M. C. Koppe.

From Aden.—Mr. P. S. Khaizah and Mr. R. C. Wetchen.

PASSENGERS SAILED.

Per Malta, July 28:

From Southampton.—Mr. J. Baird, Dr. H. Cook, Mr. Norchi, Lieutenant J. A Little, Captain Pendleton, Lieutenant C. J. Wise, R. N., Mr. Sawyers, and Mr. P. Clark.

For Marseilles.—Mr. G. R. P. Leggatt, Mr. Karberg, Lieutenant C. W. Babington, Mr. J. J. Willaume, and Colonel Abbott.

For Suez.—Mr. Groom, the Honourable Mr. Mostyn, Captain Glasfurd, and Captain Davidson.

For Aden—Barrack Sergeant Shinnros.

DOMESTIC OCCURRENCES.

MARRIAGE.

SMITH—HOUGHLAND—July 27th, at St. Paul's Church, Poona, by the Venerable Archdeacon Leigh-Lye, Mr. Donald M. Smith, to Mrs. Theresa Houghland.

DEATH.

GOODE—July 25th at Chinchpoogly, Basil George William, the beloved son of Mr. W. H. Goode, aged 16 months and 8 days, deeply regretted.

Advertisements.

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